6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

like to see in this custom the indication of the old animosity between husband and wife, when the husband stole his wife from among his enemies. Consequently, they see in this apparently cold relation between husband and wife the indication of the supposedly former custom of marriage by capture. Although acceptance of this theory may be is necessary to construct the theory of evolution in human marriage, however if we leave all theories on the side and turn to reality, we will see that any custom of avoidance as between husband and wife, or between the married people and parents-in-law—the avoidance of parents-in-law which is practiced by many peoples in different parts of the world—do not show the symptoms of past animosity, but may be of purely religio-magical character.

Reviewing the position of children in the family, and their relations with their parents, we notice first the sexual discrimination —the boys are favored before the girls. Among the Svans the girls were even killed,[6] and the birth of a boy was the cause of a jubilee for the family, although it is necessary to mention the artificial restriction of the number of children among the Khevsurs. It is regarded as a great shame to have children during the first year of married life, and the number of children in the Khevsur family usually does not exceed three. Children are prepared for their future occupation: the girls from an early age helping with the housework, and the boys being taught to shoot, use the sabre, fight, and how to talk, or make speeches. Among the Khevsurs, for example, the boys at an early age are taught how to use a sabre, fencing with specially made wooden swords. Dr. Radde[7] describes a fight between two Khevsur boys, who were fighting, according to the regulations of expert fencers. "Auf den Gebrauchen der Waffen Zurueckkommen," writes Dr. Radde, "muss ich vor allem anderen erwaehnen, dass schon von Jugend auf dem Chewsuren-Knaben das Handhaben des Schwertes und Schildes gelehrt wird. . . . In ritterlicher Weise lassen sich dabei die Knaben auf ein Knie nieder und schlagen ganz geschickt, mit der linken Hand den Schild als Schutz gebrauchend und die Schlaege des Gegners parirend, regelrechte Primen, Secunden, Terzen und

[6] See Chapter VI, on Marriage.
[7] Radde: c, 256-7.

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592 [597] In times past the social unit among the Georgian Highlanders, as well as among the other groups of the Georgian nation, was the joint family, called *didi-ojakhi* (*didi*—big, *ojakhi*—family).

All members of the joint family lived together in one house consisting of one large living room, called *darbasi*, and small rooms used as store houses and for similar purposes. The size of the *darbasi* depended upon the size of the family. The room was enlarged with the growth of the family, but no new additions were made in the form of separate rooms. As among the Ossetes, each married couple of the joint family had one separate room, representing partitions of one big house called *khadzar*. However, among the Georgians, as we already stated, the whole family lived in one room (*darbasi*). To ascertain the possible size of the room we may mention that the members of the family often reached the number of one hundred. According to information given to N. L. Abasadze[8] by a native old woman, in the *darbasi* of a peasant by the name of Sebiskveridze, in the village of Nabaktevi, department of Gori, there were twenty-five cribs. This fact indicates the size of the family. The joint family consisted of as many as thirty, forty, or even a hundred people. For example, the joint family of a man by the name of Chedlishvili, in the village of Nikosi, situated in the department of Gori, there were not less than thirty adult male members.

The family life was conducted in one room. They slept, cooked, ate and passed their free time in discourse or other diversion openly before each other. Mr. N. L. Abasadze[9] relates that on his inquiry

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[8] Abasadze: 15.
[9] *Ibid.*

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EDUCATIONAL PRACTICES

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As everywhere, education in the Caucasus aimed at developing those traits in the children which were part of the national cultural ideal. In the whole N. Caucasus and in Georgia, great stress was laid on the development of character (courage, stamina, loyalty, modesty, but also self-assertion and vengefullness) and on good manners (especially in the N. W. Caucasus there was a complex and rigid code of behavior). The education consisted further in instruction in the use of arms and in horsemanship. Among the mountaineers it had definite Spartan characteristics, e. g. the Khevsur put burning wicks or glowing coals on the hands of their children to harden them against pain and to test their stamina. Stress was also laid on the ability to express oneself well and to the point, and to make speeches at various occasions. In Georgia, among the higher classes, there was a native tradition of training in the arts and sciences, the centers of which originally were the monasteries. In the N. Caucasus such a tradition did not exist, though there were Moslem schools (medrese) giving instruction in religion and some arithmetic, and also Russian schools, founded after the subjugation. Before the revolution, the higher classes sent their children to Russian cultural centers to complete their education. Many chose a

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